

T H E
Faithful *and* Unfaithful
MINISTER
C O N T R A S T E D.

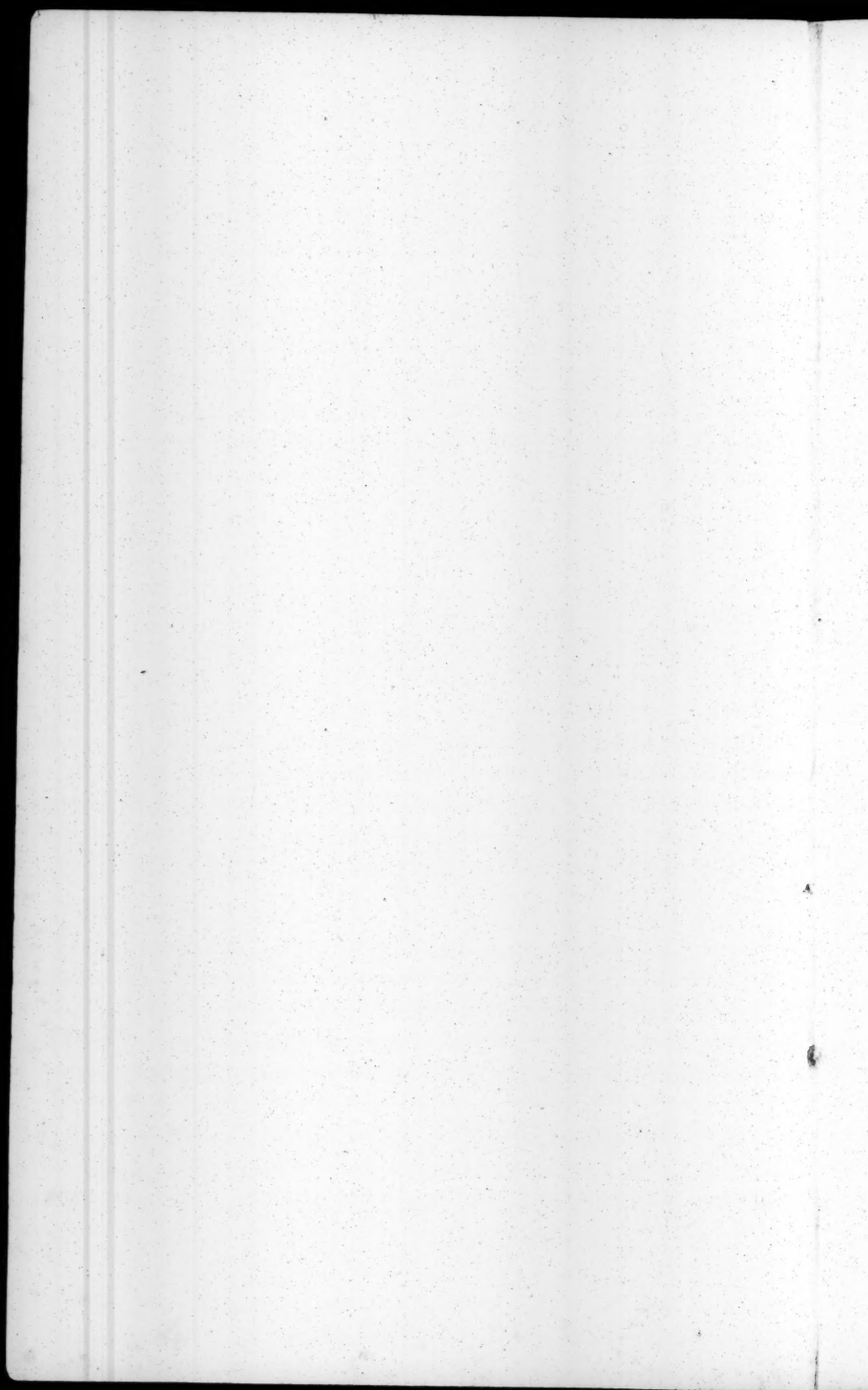
Take Heed to the Ministry which thou hast received in the Lord, that thou fulfil it : (Col. iv. 17.) Warning every Man, and teaching every Man in all Wisdom, that thou mayest present every Man perfect in Christ Jesus. Col. i. 28.

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L O N D O N :

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P R E F A C E.

IT is well known, that many judicious, regular, and serious Clergymen are branded with the Names of Methodists and Enthusiasts, tho' they have not the least Connection with the Methodists, nor shew the least Signs of being Enthusiasts, unless real Piety, and a fervent well-regulated Zeal are to be accounted Enthusiasm. These opprobrious Names are often given them by some Clergymen, who preach in a careless, unedifying Manner, and allow themselves in the fashionable Gaieties and Follies of the Age, and especially in the Profanation of the Sabbath.—Many of the People too nearly resemble these Ministers, and too much love to have them act, as they do; especially in Cities and great Towns. They are afraid of any one, who comes too close to them, either out of the Pulpit, or in it. Some of the more

zealous Clergy spend their Time and Zeal about Notions, and Phrases, and few of them (comparatively) understand pastoral Duty.—These Things, as they lead Men away from vital, practical Holiness, should be lamented, but should not discourage good Ministers from doing what they can to serve their Fellow-Creatures; for there are even yet some grave, sober, rational Christians, who will bear, and be edify'd.

This Contrast between the conscientious faithful Minister, and the worldly-minded unfaithful one, is therefore published, that its Readers may clearly discern what Kind of Ministers are laudable, or what are blameable; which of them in their Doctrine and Life appear most worthy the Name of Ministers of Jesus Christ; and consequently which of them deserve the Attendance, Esteem and Affection of those, who judge of Religion by the New Testament, and are really concerned for their own Salvation, and that of others. If it should accidentally expose the careless, and worldly Clergy to Contempt or Neglect,

Neglect, they may here see, and learn how they may retrieve their Characters, and insure Esteem, Reverence, and Success in their Ministrations: And all such would do well seriously to consider what the learned and venerable BISHOP BULL long ago observed. “ That Preacher, “ says He, who is not cloathed with “ Righteousness and Zeal, tho’ other- “ wise richly adorned with all the Or- “ naments of human and divine Lite- “ rature; and these gilded over with “ the Rays of a seraphic Prudence and “ Sagacity, is nevertheless a naked, beg- “ garly, despicable Creature; of no “ Authority, no Use or Service in the “ Church of God.” — May every Minister, like “ EPAPHRAS, be a faithful “ Minister of Christ!” (Col. i. 7.) faithful to God, to Christ, to his Patron, Parishioners, Promises, Vows, and Education; for faithful comprehends every Thing, and completes in a single Word the Character of a Minister.

— Jan. 12, 1769.

A short

A short Sketch, by which the *faithful* Ministers of CHRIST may be known from the *unfaithful*.

"I will give you Pastors, saith the Lord, according to mine Heart, which shall feed you with Knowledge, and Understanding." Jer. iii. 15.

The faithful Minister.

HE has good Ends and Views *in taking Orders*, and pursuing his Work. He is (as He professes to be at his *Ordination*) *really* moved by the HOLY GHOST, [*See the Appendix*] has a genuine Principle of Love to God and Christ, and deep Concern for the Salvation of Himself, and his Hearers. He takes no sinful, indirect, or suspicious Methods to get a Living; but submits himself to Providence, and is not eager to be rich *himself*, or to leave his *Family* so. He labours *Himself*, as he has Ability and Opportunity. Godliness is his Gain, and serving Christ the Fruit of his Labours, and the End of his Life.

He may also be known by his Doctrine.

He will not deny the Dignity of human Nature, as superior to the brutal; but he insists much on its Depravity, Guilt, Pollution

A short Sketch, by which the *faithful* Ministers of CHRIST may be known from the *unfaithful*.

"What is the Chaff to the Wheat, saith the LORD?"
Jer. xxiii. 28.

The *unfaithful* Minister.

HE undertakes the Work either from Sloth, or Necessity, or from Pride, and a Desire to live elegantly. He flatters the *rich*, or *great*, be they ever so *irreligious*, to get Preferment: and by soothing them in their Vices, espousing their *political* Schemes and Measures, or by other *sinful*, or *mean Compliances*, courts their *Patronage*. He contrives to *preach*, and do as little as he *can*, and employs others to do the Work, allowing them Little. [See *Ezek. xliv. 8.*] Gain is his Godliness: He serves not the LORD CHRIST, but his own Belly; (*Rom. xvi. 18.*) and makes it his *main* Care to get as much of this World's Goods, and live as much at his Ease, as He can. *Jer. xxiii. 1 & 2. Tim. vi. 5.*

He may also be known by his Doctrine.

He dwells much on the Dignity and Perfection of human Nature; denies that there is *Need* for any professing Christians (especially

lution and Weakness, as knowing, that this is the Doctrine of the Gospel, and the Foundation of Conversion, and of all true Religion. *Rom.* Ch. ii. and iii.

He insists much on the Necessity of divine Grace, and the Influence of the Holy Spirit, to enlighten Mens Understandings, to convince them of their Guilt and Pollution, to shew them their Need of a Saviour, of Repentance and of Faith in Him : And He directs them to *pray* for this Spirit. *2 Tim.* ii. 1. *Phil.* 2. 13.

He preaches *Christ*, his Person, Offices, atoning Blood, Merits and Intercession, as the *Ground* of our Hope of Pardon, Acceptance and eternal Life ; yet strongly urges the *Necessity* of moral Duties and Obedience, but chiefly by Motives taken from the Gospel and peculiar to it. *Tit.* iii. 4. 9. *1 Cor.* 1. *passim*.

He aims to detect the Hypocrite, and expose the Formalist : to convince and awaken the self-deceiving Sinner ; and, knowing the Terrors of the Lord, he displays them in all their Force to persuade Men ; setting them
them

(especially, those who are not notoriously wicked) to be converted ; and addressees Himself to *all* his Hearers, as if they were *real* Christians, and Heirs of Heaven. *John ix. latter End.*

He dwells much on the Power and Will of Man, denying, or seldom mentioning, the Aids of the Holy Spirit, extolls the Merit of our own Works, and, in so doing, leads Men to expect Salvation by their own partial and imperfect Obedience. *John xv. i. 6.*

He seldom mentions CHRIST, or only as a Teacher, recommending *Virtue*, from the Motives, and in the Manner, which an *Heathen Philosopher* would do, and does not appear fond of Scripture-Language. The Faith He preaches is an Assent to the Truth of the Gospel, without relying on the Merits of it's blessed Author, and seeking Strength from his holy Spirit. *1 Cor. ii. 2. and the like Texts.*

He dwells on mere external Forms and Duties : Such as coming to Church, receiving the Sacrament, being decent, honest, and occasionally charitable ; but he is very sparing in setting before Men
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them to search and try themselves; and he reproofs, rebukes and exhorts, faithfully declaring the whole Counsel of God. *Acts* xx. 27.

He represents Religion as an inward, experimental Thing, endeavours to bring Men to make Heart-work of it; recommends Self-Examination, secret Prayer, constant Watchfulness, and an habitual Sense of God, in Order to obtain the Help of the Spirit to purify the Heart, regulate the Passions, and promote universal Holiness. *2 Cor.* v. 17, 20. *Rom.* xii. 2.

All *his Aim, and Bent* is to save Souls, and He appears deeply serious, and much in earnest in all his Addresses to his Hearers; and He is no further solicitous to please, than as He may best edify them. *Gal.* i. 10.—iv. 19. *1 Cor.* x. 33.

The faithful Minister may also be known thus:

Heate chizes He is in Labours abundant, preaches often, (according to CANON 59,) and with all ~~the~~ Gravity, Seriousness and Affection, goes thro' the public Offices, so as to shew that

the Demerit of Sin, and the eternal Ruin which will follow it; prophesying smooth Things, and avoiding what would alarm and terrify. 2. Cor. v. 11.

He reduces the Standard of Religion to the Relish and Practices of the present Day; says little of *inward* Religion, and those secret Affections and Exercises, of which GOD and CHRIST are the immediate Objects. Self-denial, Subduing their carnal Inclinations, Humility in it's several Branches, and a Non-conformity to this World, are seldom urged by Him—and even then, he does it without descending to particular Cases, resting in Generals. 2 Cor. ii. 17. iv. 2.

His *chief Solicitude* is to shew his Learning, or amuse his Hearers with something curious and entertaining; and he is cold and lifeless in addressing them on the most important *Topics*; so that he does not appear to be in earnest, Tit. iii. 9.

The unfaithful Minister may also be known thus :

He does as little as He can, without laying himself open to Censure and Punishment. He is short, slight and superficial in his public Work; careless how it is
B done,

that his Heart is in his Work ; and spends the *other* Parts of the Sunday in Prayer, Reading, Meditation, and the religious Care of his Family. *Isa.* lviii. 13. *Acts* xx. 31.

He is diligent in his *private pastoral Work*. Sensible of the Worth of Souls, He visits his Parish from House to House, where he has any Hopes of doing Good by such Visits, inquiring into their State ; whether they sanctify the Sabbath, teach their Children, and maintain Family-Prayer. He instructs the ignorant ; gives, or lends them good Books ; endeavours, especially in Sickness, to make and cherish good Impressions on their Hearts ; and watches for their *Souls*, as one, who must give an Account. *Acts* xx. 20. *2 Tim.* iv. 2.

His *general Temper* and Behaviour is not only blameless and inoffensive, but has an evident Tincture of Piety, and Zeal. He is grave in his Apparel and Language, self-denying, meek and contented, and charitable to the poor. Religion appears in all his Converse : He shuns vain Company, and all the Places of fashionable Amusement, and makes it his governing Aim to adorn the Doctrine, which he preaches, and to shine as a Light in the World. *1 Tim.* iv. 12. *Titus* i. 7. 9.

His

done, soon weary of it, and glad when it is finished : and spends the rest of the Sunday in vain Company and Conversation. 1 *Tim.* iv. 12. 16.

He is careless about private Inspection and Instruction. When he visits the Sick, He hurries thro' the Form, without any serious warm Addresses to their Conscience. His Conversation with his Parish favours of the World, and earthly Things, and he seeks not *them*, but *theirs*. 2 *Cor.* xii. 14. 15. 2 *Tim.* ii. 4.

He loves Sports and Amusements ; is oftner seen in the Assemblies of Vanity, than in the Church. He breaks thro' Canon 75. He loves the Company of the sensual and gay : or, if his Behaviour is regular and decent, there appears little of a devotional, zealous Spirit in Him : and He spends that Time in literary Amusement, or Idleness, which should be employed for the Service of his Flock. 1 *Tim.* iv. 13. 15. 2 *Tim.* ii. 16.

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His *Behaviour to his Brethren* is honourable. He is peaceable and moderate; loves those of every Denomination, who are peaceable and pious, and wishes Success to their Labours, &c. rejoices that Christ is preached, and Souls are saved, tho' by Ministers of different Sentiments and Persuasions from Himself. *Phil. i. 18. Rom. xiv. 1. 2 Tim. ii. 24. 25.*

He

He often censures in public, and sneers in private, his Brethren who have more Piety and Zeal than himself; calls them *Enthusiasts*, however rational they may be; or *Methodists* however unconnected they may be with them; and does what he can to injure their Characters, and lessen their Esteem, and Usefulness. 3 *John*, v. 9, 10.

These are the *Out-lines*, or *general* Marks and Evidences, of faithful and unfaithful Ministers. It were easy to prove this by other apposite Texts of Scripture; but the Case lies plain before the Observation of every considerate Man. By this *Sketch* Christians may judge of their Ministers, and see who are most worthy of Attention, Reverence, and Esteem. There may be, and are, Differences in Sentiment about lesser Matters between faithful Ministers: But it is easy to see, who preach agreeably to the Gospel, and like Men in Earnest; giving themselves *wholly* to spiritual Concerns and the Care of their Parishes, as far as is consistent with necessary Avocations; and who preach only for Pay, and *neglect* the Souls committed to their Care.

Try therefore the Spirits; [1 *John* iv. 2.] Adhere steadily to those Ministers, who appear to be faithful and zealous, however their Brethren may despise or censure them; and earnestly pray to the Lord of the Harvest, (*Matt.* ix. 38.) that he would send forth many faithful and active Labourers into his Harvest.

APPENDIX

A P P E N D I X.

EVERY Minister at his Ordination is asked this Question by the Bishop at the Altar—"Do you trust, that you are "*inwardly* moved by the HOLY GHOST to "take upon you the Office? Do you think "you are truly called according to the "Will of Christ,"—And he answers in the Affirmative.

The Meaning of which solemn Question He ought therefore *thoroughly* to understand.—An eminent Casuist has unwarily declared, [See Bp. Saunderson in his Sermon on 1 Cor. vii. 24. fol. Edition] that, He who has a due Regard to his *Education, Abilities, and Inclination*, may rest secure in his Conscience, that he has this *inward* Calling to the Ministry.—Is not such an Assertion (and by so great and good a Man too) astonishing?—It is scarcely credible, (but so it is) that He should never so much, as once mention *Holiness*, as a Requisite.

In Order therefore to give the Meaning of this important Question, let it be observed, that there are two Qualifications essentially necessary for all such, as are Candidates for Ordination; without which they cannot justly be said to have this *inward* Call, or to be moved by the Holy Ghost.

I. One

I. *One* of which is eminent, and high Degrees of Love to Christ, and Zeal for *his* Glory, whose Commission they are to receive for feeding his Flock.—At the Restoration of St. Peter He is thrice asked “ Lovest thou Me”? (John xxi. 15, 16 and 17.) and thus injoin’d, “ Feed my “ Sheep—Feed my Lambs.” For *Love* is an active Principle kindled by the Holy Spirit. “ When thou art converted, says “ our Saviour, strengthen thy Brethren.”

II. The other Qualification (and an indispensable one it is) is a warm and affectionate *Zeal* for the Good and Salvation of *Souls*, whom Christ has purchased with his most precious Blood.

A Minister should not only have Qualities and Endowments to be *outwardly* tryed, and to be *outwardly* call’d, but he must likewise be conscious of the *internal* Sanctity of his own Heart: He must have *Holiness* as well as *Education*, *Abilities*, and *Inclination*. The *inward* Motion, or *Call* to the Ministry, is the Work of God’s Holy Spirit, evidenced by it’s Fruits.—And the Question is “ Do you trust that “ you are *inwardly* moved (or called) by “ the Holy Ghost?”

It is to be wished that every Clergyman would, at least once in a Quarter, read over the Form of ordaining Priests and Deacons;

Deacons ; and that their Hearers would likewise occasionally read it, that they may better be enabled to judge how far their Ministers do, or do not, act consistently with it.

It is much to be wished, that every one, who intends to *take Orders*, would frequently read with great Diligence BISHOP BURNET'S PASTORAL CARE, and be *particularly attentive* to the following Extracts from it.

“ The first Question, says the Bishop, (Page 96) which is put in the Ordination Office of Deacons is, “ *Do you trust, that you are inwardly moved by the Holy Ghost to take upon you this Office, to serve God, for the promoting of his Glory, and the edifying of his People?*” To which the Answer is “ *I trust so.*”—Certainly the Answer, which is made to this ought to be well considered : For if any one says “ *I trust so,*” who yet knows nothing of any such *Motion*, and can give no Account of it, He *lies* to the *Holy Ghost*, and make his first Appearance to the Altar with a *Lie* in his Mouth ; and that not to *Men*, but to *God* : And how can any one *expect* to be received by *God*, or to be *sent* and *sealed* by Him, who *dares* do a Thing of so crying a Nature, as to pretend, that He *trusts* He has this *Motion*, who knows, that He
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has it *not*, who has made *no Reflections*, on it, and, when ask'd what he *means* by it, can say Nothing concerning it; And yet he *dares* venture to come and say it before God, and the Church.

Some perhaps (Page 97) may laugh at this, as an *enthusiastical Question*, who will yet go through with the Office. They come to *Christ* for the *Loaves*: They hope to live by the *Altar*, and the *Gospel*, how little soever they *serve* at the one, or *preach* the other: They will say any Thing therefore which is necessary for *qualifying* them to this, whether true or false.

The *true Meaning* of this important *Question*, must be resolved thus: (Page 98.) The *Motives*, which ought to determine a Man to *dedicate* himself to the Ministry of the Church, are *a Zeal* for promoting the Glory of God, for raising the Honour of the Christian Religion, for making it to be better understood, and more submitted to. *He*, who loves it, and feels the Excellency of it Himself, who has a due Sense of *God's Goodness* in it to Mankind, and who is entirely possess'd with *that*, will feel a *Zeal* within himself, for communicating it to *others*, that so "*the only true God, and Jesus Christ, whom He hath sent,*" (John xvii. 3.) may be *more universally glorify'd* and served by his Creatures. And, when to *this* he
has

has added, a *Concern* for the Souls of Men, a *Tendernefs* for them, a *Zeal* to rescue them from endless Misery, and a *Desire* to put them in the *Way* to everlasting Happiness; and from *these Motives* feels in Himself a *Desire to dedicate* his Life and Labours to *those Ends*; and, in Order to them, ~~Speedily~~ ^{+stu} to understand the *Scriptures*, and more particularly the *New Testament*; that from thence he may form a *true* Notion of this holy Religion, and so be an *able Minister* of it, *this* Man, and *only* this Man, so *moved*, and so *qualify'd*, can in Truth, and with a good Conscience answer, that “*He trusts* “*he is inwardly moved by the Holy Ghost.*”

For a *Year* before any one comes to be *ordained* (Page 113) He should every *first* Sunday of the Month read over the *Ordination Office* very deliberately; and frame Resolutions, conform to the several Parts of it, and (if He can have an Opportunity) receive the Sacrament on it, with a special Set of private Devotions relating to his Intention.—He should moreover read that sacred and solemn Office *every* Sunday during the *last* Quarter before his Ordination.

How *heavy* a Part of the *Bishop's Office* must it be (Page 115) to *ordain* those, against whom perhaps there lies no just Objection, so that according to the Constitution and Rules of the Church, He cannot

not *deny* them; and yet he fees Nothing in them, which gives Him Courage and Cheerfulness. They do not seem to have that Love to God, that Zeal for Christ, that Tenderneſs for *Souls*, that Meekneſs and Humility, that Mortification and Deadneſs to the World, which becomes the Character, and Profeſſion they undertake.

It is certain however that *Orders* are not given by *all* Biſhops (Page 235) with that *Anxiety*, and *Caution*, which the Importance of the Matter requires. And, if a Perſon is *in Orders* (perhaps qualify'd for a *lower Station*) yet he may want Qualifications neceſſary for a *greater Cure*: And the *Grounds*, on which a Preſentation can be *denied*, are ſo narrow, that a *Biſhop* may be under great Difficulties, who yet knows He cannot ſtand the *Suit*, to which he lies open, when He reſuſes to comply with the *Patron's Nomination*.

Patrons therefore ought to look on themſelves, as *bound* to have a *ſacred Regard* to this *Truſt*, which is veſted in them, and to conſider very carefully what is the *Nature of the Benefice*, which they give, and what are the *Qualifications of the Perſon* they preſent to it: Otherwiſe the *Souls*, which may be loſt by a *bad Nomination*, whatſoever may have been their *Motive* to it, will be required at their Hands.

